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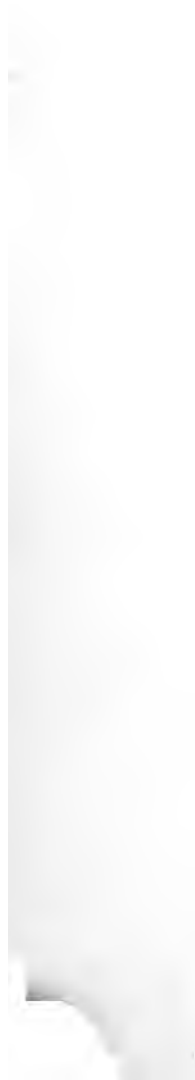
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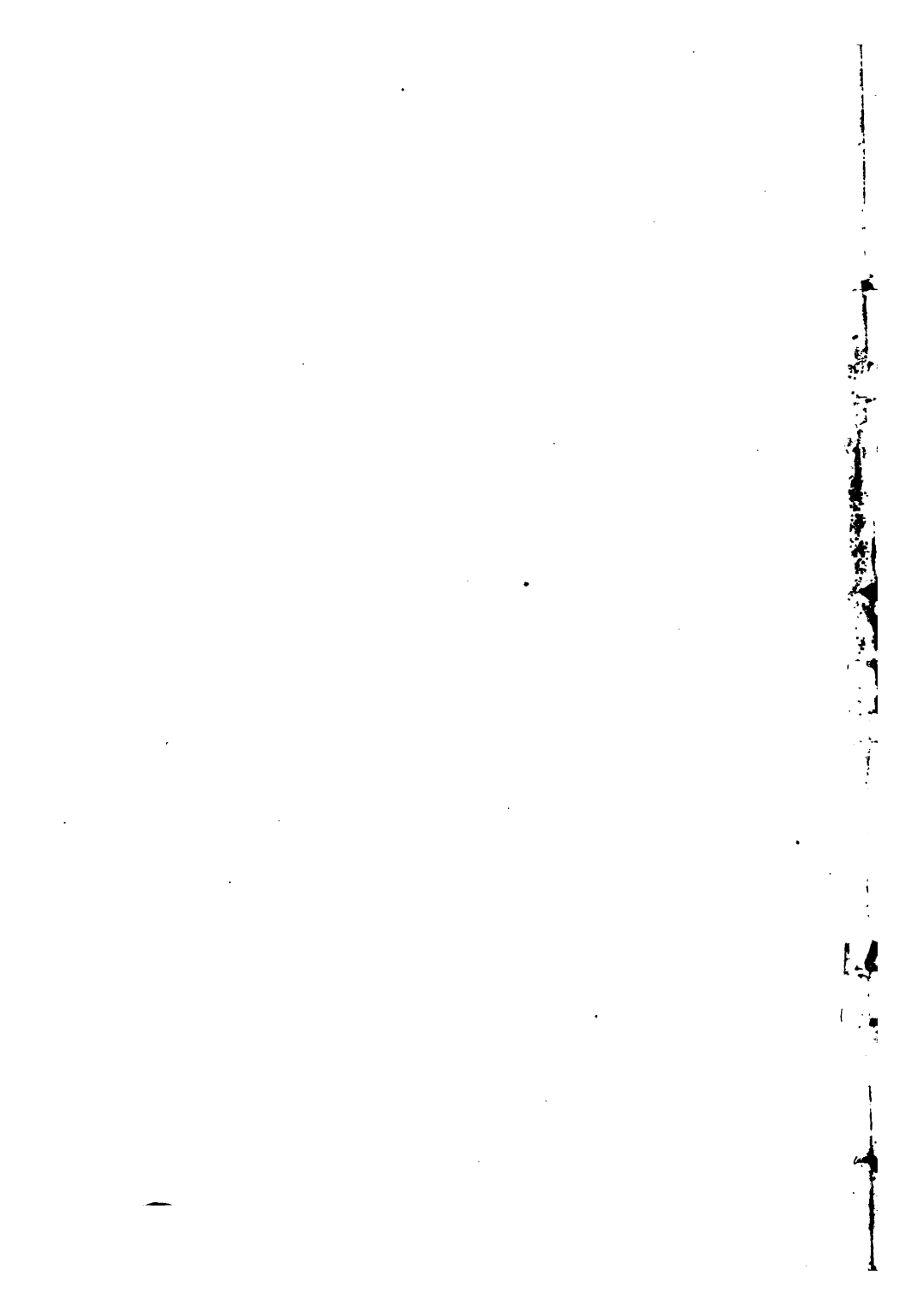
Christian and Secular Education

By the
Rev. Wolcott B. Williams
Of Charlotte, Michigan

Introduction by E. C. RAY, D. D.

Price, 10 Cents

The Presbyterian Board of Aid for Colleges and Academies
30 Montauk Block, Chicago
1894



CHRISTIAN AND SECULAR EDUCATION

BY THE

REV. WOLCOTT B. WILLIAMS
OF CHARLOTTE, MICHIGAN

INTRODUCTION BY E. C. RAY, D. D.

THE PRESBYTERIAN BOARD OF AID FOR COLLEGES AND
ACADEMIES
30 MONTAUK BLOCK, CHICAGO
1894

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PRESBYTERIAN BOARD OF AID FOR COLLEGES AND ACADEMIES.

INTRODUCTION.

By E. C. RAY, D.D.,

Secretary of the Presbyterian Board of Aid for Colleges and Academies.

This is a remarkable book. It handles a theme of which many Christians otherwise well informed are ignorant. It is strong meat, well prepared and appetizing. It will nourish minds earnest for the divine kingdom. It is a base of supply for a much needed sermon from every pulpit; it is published by the Presbyterian College Board with that use in foresight.

The statistics of the book have been gathered with unlimited pains-taking and from official sources only. They are handled with skill and honesty. They may be used confidently.

Every paragraph has been many times rewritten, each word weighed, and the whole submitted to capable criticism, that nothing might appear herein out of hasty thinking or unsubstantiated. The author's part in it has been surely a labor, and as surely a labor of love, a sacrifice for the

kingdom ; for it brings him no compensation but the high reward of serving great interests.

The author was brought up under influences that made him a peculiarly strong advocate of the Americanized Prussian system of education (of which he treats), and opposed to Christian colleges. While a trustee of a Christian college he often questioned, he says, " Whether I ought not to use my vote and my influence to close out the concern." He saw no reason why, in states provided with fine State Universities, small Christian colleges should exist. He was providentially led to look into the matter. He studied every phase of the question for years, and this careful investigation changed his mind ; the pages that follow partly show why.

The Tables are condensed suggestiveness. They are worth while, both for the work put into them and for what they yield to diligent use of them.

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CHRISTIAN AND SECULAR EDUCATION

SEPARATION OF CHURCH AND STATE IN THE UNITED STATES.

The idea of a complete separation of church and state is a plant of slow growth and not yet mature, but maturing more rapidly in the fertile soil of the western, than in the more stubborn and conservative ground of the eastern states. Many of the early settlers in this country had endured oppression in the old world through governmental efforts to secure religious uniformity; and yet, deeming Christianity indispensable to the public good, they taxed all the people for the erection of houses of worship and the support of ministers. So long as the people were in substantial agreement in belief no one suffered; but differences of opinion arose, and many were taxed for the building and support of churches with whose doctrines they were not in accord, while they voluntarily supported churches more in harmony with their own views; therefore it is not strange that the laws were soon changed, so that people should not be taxed for the support of churches whose creeds they could not endorse.

In a letter from Prof. John Fiske he says :

“As for complete separation of church and state, that is a modern development. Of the New England founders no one but Roger Williams had reached the modern idea.” Thus began in the land, separation of church and state. Guarantees of complete liberty are given to any person to worship God in his own way, so long as his conduct does not interfere with good morals, or the safety of the state. This principle has been incorporated in the constitutions of the several states.

The expression of it is similar to that found in the constitution of Michigan which is in the following terms: “The Separation of Church and State in Constitutions. Legislature shall pass no law to prevent any person from worshipping Almighty God according to the dictates of his own conscience, or to compel any person to attend, erect or support any place of religious worship, or to pay tithes, taxes, or other rates, for the support of any minister of the gospel or teacher of religion.

“No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary. Nor shall property belonging to the state be appropriated for any such purpose.

“The Legislature shall not diminish or enlarge the civil or political rights, privileges and capacities of any person on account of his opinion or belief concerning matters of religion. No law shall

ever be passed to restrain or abridge the liberty of speech or of the press ; but every person may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of such right."

The state does not intend to influence any man's

The State
Neutral in
Religion.

religious belief, and will protect him in his worship whether it be in a joss-house, church or synagogue. A Catholic, Jew, Infidel or Protestant cannot, on account of his religious belief, be debarred from holding any office created by state laws. What the separation of church and state meant in certain cases was clearly seen and put in practice. Churches were built, ministers were supported, Sunday schools maintained, and theological seminaries built and endowed by those who prized them. That this principle had a far wider application seems not to have been noticed.

Meanwhile our fathers sought to plant a school

Early Efforts
at Education.

house within the reach of every child in the land, so that he could learn to read and write, and keep his own accounts, and especially be able to read the Word of God, and discharge his duties as a citizen.

That the churches might never want an educated ministry, they early founded Christian colleges. These were for the most part erected and supported by private enterprise, supplemented occasionally by grants from the state, and in some cases state officers were ex-officio

members of the governing boards. In all the large towns public spirited citizens established academies, that in them teachers might be prepared for the common schools, and students for colleges. Almost all the people were Protestants, and the best teachers in the academies and common schools were usually Christians. The Bible was almost universally read in these schools, and in many of them prayer was offered and the catechism studied.

About the year 1836 a new interest was awakened in education, and several prominent educators went to Europe to study educational systems and report upon them, that our law makers might have the benefit of their observations in framing school laws. These gentlemen were unanimous in the opinion that the Prussian or German system was the best in Europe and recommended that it be taken as a model.

This system, however, suited a monarchy and a nation supporting a state church, and made large provision for religious instruction. Children were required to attend school from six or seven to fourteen years of age, and during those years from one to five hours a week were given to thorough systematic instruction in religion. This instruction was continued through the gymnasium and until they were ready to enter the university; at this point it was supposed that their religious

The Prussian
System taken
as a Model.

education, like that in grammar and geography, was completed unless they studied theology. Every German university is equipped with faculties of law, medicine and theology, the last named deemed as important as any. In the normal schools one hour a day was devoted to religious instruction, that the teachers might be qualified to impart it.

The Prussian system as Americanized was adapted to a republican government without a state church; hence no provision was made in it for any religious instruction. American state universities have but three faculties. One great realm of study embracing the loftiest themes, to the consideration of which the master minds of all ages have given their profoundest thought, is omitted. That the separation of church and state had any further bearing upon these schools seems not to have been perceived, or, if perceived, there was a vague impression that as this was a Protestant country, and the best teachers usually Christians, religious teaching and influences would always prevail. Wherever it could be done several districts were united in one, the scholars graded, and high schools opened to do the work of academies. Normal schools were established to educate teachers, and agricultural colleges and schools of technology followed. The normal and high schools supplanted academies that were not liberally endowed.

In the new states the scheme was at once adopted and great state universities were founded to do the work done in the older states by Christian colleges and to do it so much better as to render the latter unnecessary. The system had some advantages besides the grading of pupils and the opening of professional schools; it compelled every one to contribute for its support, thus securing fine buildings and apparatus and giving teachers better salaries.

THE AMERICANIZED PRUSSIAN SYSTEM TESTED
UNDER THE MOST FAVORABLE CIRCUMSTANCES.

Probably at least three-fourths of the teachers in our public schools and state institutions are avowed Christians. Some well-informed persons suppose that seven-eighths of them are such. Of the pupils in the Michigan state normal school, sixty-five per cent. are professing Christians.

The great states of Michigan, Wisconsin, Iowa and Minnesota were especially fortunate in the noble character of the men who were put in charge of their state universities and who still manage them. Of the thirty-two collegiate professors in the University of Iowa, twenty-eight are avowed Christians. President Northrop says: "In the University of Minnesota, the men who teach these branches [*i. e.* secular branches] are Christian men in feeling and character, and most of them by public profession. * * Not a pro-

fessor in the university teaches anything opposed to or in any way inconsistent with Christianity.”

In 1890 President Angell, of the University of Michigan, made careful inquiry in regard to religious life in our state universities. The results are set forth in an article in the *Andover Review* for April, 1890. “It is believed,” he said, “that the following facts concerning five agricultural colleges and the collegiate department of nineteen state universities will be found instructive. In twenty of the state institutions—all from which I have facts on this point—it appears that seventy-one per cent. of the teachers are members of churches, and not a few of the others are earnestly and even actively religious men who have not formally joined any communion. When we remember that colleges not under state control—certainly this is true of the larger ones—do not now always insist on church membership as the condition of an appointment to a place in the faculties, and that no board of regents or trustees will knowingly appoint to a chair of instruction a man who is not supposed to be of elevated moral character, it must be conceded that the pupils in the state institutions are not exposed to much peril from their teachers. That a few men whose influence was calculated to disturb or weaken the Christian faith of students have found their way into the faculties of the state institutions is true. But it is also true that such men have been, and still are, I fear, mem-

bers of faculties of other colleges. Men appointed in denominational colleges have, after taking office, changed their faith or lost their faith, and retained their positions. No doubt, however, in the faculties of such institutions, a somewhat larger percentage of church members is likely to be found than in the state universities. But the great majority of men who choose teaching as their profession always have been, and are likely to be, reverent, earnest, even religious men. So it has come to pass that seven or eight of every ten men in the corps of teachers in the state universities are members of Christian churches. And if you go to the cities where these universities are planted you will find a good proportion of these teachers superintending Sunday schools, conducting Bible classes, sometimes supplying pulpits, engaged in every kind of Christian work, and by example and word stimulating their pupils to a Christian life."

The Americanized Prussian system of education, almost wholly in the hands of such noble Christian men and women, who know the importance of character building, and are anxious to surround students with religious influences and to retain in the schools and to infuse into them all the religious instruction possible, could not have been launched under more favorable auspices, and has shown the best moral results of which it is capable.

The normal and high schools, the agricultural colleges and state universities, as well as the common schools, started out with all the religious momentum that had been accumulated in the Christian colleges and academies by the usages of two hundred years. In nearly all there was daily reading of the Bible and prayer which the students were required to attend.

Efforts for
Morality and
Religion.

The University of Iowa required its students to attend church on the Sabbath, and chapel prayers on week days.

Iowa. Butler's Analogy and the Evidences of Christianity were taught as electives. It has an elegant Y. M. C. A. building erected at a cost of \$30,000. The city in which this university is located has a population of eight or nine thousand, and thirteen churches. From a late "Advance" we take the following: "M. A. Bullock, D.D., has been invited to continue his Bible study work in the University Y. M. C. A., Iowa City, and this year is to teach a class in Christian Evidences, a large number of students scheduling for this study. Ex-President J. L. Pickard, LL.D., also teaches a class in the Y. M. C. A., taking for his subject the Life of Christ; and Prof. I. A. Loos, another on The Jewish Economy. Sec. O. H. L. Mason, also a member of the Congregational church, has a class in Messianic Prophecy. This is the fourth year that Dr. Bullock has conducted a class in Bible study

in the University Y. M. C. A., having devoted two years to the Old Testament and a part of last year to the Character of Christ and the Harmony of the Gospels. A great deal of interest is manifested in Bible study among students."

Of the University of Minnesota, President Northrop writes: "The Young Men's
Minnesota Christian Association has 140 members among the undergraduates, and the Women's Christian Association had at the last enumeration, more than a hundred members. God is publicly worshipped every day in the chapel by a company of between 300 and 400 undergraduates and the faculty of the university, who of choice assemble there for worship. The Day of Prayer for Colleges is observed and an audience of several hundred gathers each year on that day for prayer. The Christian virtues are as well illustrated, I venture to assert, as among the students of any college in the country. * * Truthfulness, charity, temperance, patience, purity, reverence, patriotism, honor, love; these are the very essence of true religion, and these are not wanting among our students. The Great Teacher is daily held up as an example for all. Yet this is not that most essential thing 'Christian Education!' Is it not, indeed? Why not? Is it because we cannot tell just how many 'converts' there are in a year? Because we cannot count up exactly how much has been accomplished? I am glad that we cannot. We are

sowing seed that will yield a harvest richer and nobler than if it were all to be gathered in a year."

Religious life in the University of Michigan was somewhat intense so far as the outward form was concerned. In the department of liberal arts, the students were required to attend church on Sunday, and on week days, chapel prayers before breakfast and at four in the afternoon, to have a lesson in the Greek Testament every week. Butler's Analogy and the Evidences of Christianity were among the required studies leading to a degree. We quote once more from President Angell:

"In twenty-two of these twenty-four state schools of learning daily chapel services are held, and in twelve of the twenty-two the attendance of the students is compulsory. Nine of them have preaching on Sunday in the college buildings. Four of them require attendance on church as well as on the service of daily prayer. One of them has a chaplain paid by the state. One of the two which have no daily chapel service provides preaching on Sunday by very eminent divines. The attendance of students on religious exercises is not so generally made compulsory as in the colleges under denominational control. But I think I am not mistaken in saying that many religious men in the state universities, and some in other colleges, are persuaded that the

voluntary system is best for the students so mature as those in our Western colleges. That is a point on which good men may differ. But where, as at the University of Michigan, the average age of the Freshman on entering college is nineteen and a half years, it is at least open to discussion whether the spiritual welfare of undergraduates will be promoted by their being driven to religious service under fear of a monitor's mark.

“It is believed that the first college Christian Association ever formed was organized in a state university, whether in the University of Michigan or the University of Virginia is not quite certain. In every one of the twenty-four state institutions of which I am writing, there is now a Christian Association or Christian Endeavor Society of students. In several of them there are two, one for men and one for women. Rooms are generally provided for them in the university buildings. In two cases, at least, costly buildings have been erected for the Associations by private contributions, a generous share of which was given by professors and students. Religious meetings are held by these bodies with frequency.

“As I am more familiar with the details of religious work in the University of Michigan than in other similar institutions, I may be pardoned for referring particularly to what is attempted here. I have no reason to doubt that in other state universities similar means are used. Meet-

ings of the Christian Association are held every Sunday morning and every Wednesday evening ; and meetings either of that society or of classes or departments, on every other week-day evening except on Saturday. The Association holds Sunday afternoon services in the two hospitals connected with our medical colleges, and also organizes classes of students for the study of the Bible. At the Sunday morning meeting, an address of half an hour is usually given by a member of one of the faculties. The Association admits members from all departments of the University. There is no more active and energetic society of any kind in the institution. It invites from time to time distinguished preachers or evangelists to visit the University and preach. Mr. Moody has recently spent five days here, holding three meetings daily. At the evening meetings in University Hall, audiences of nearly three thousand were in attendance. Some years Sunday afternoon discourses have been given by members of the various faculties to the students. There have also been in existence here for some years a ministerial band, composed of students looking to the ministry, and a mission band, comprising those who were considering the question of entering on foreign missionary work. * * *

“Moreover, there have sprung up in connection with the churches in Ann Arbor Christian organizations designed to aid in the Christian culture of students, and similar organizations are

likely to be formed about state universities and other universities. These are guilds, provided each with a fine building, which may be called a sort of religious home or club-house, if that term is understood in an elevated sense. The Episcopalians and the Presbyterians have each such a building. The Methodists, who have a guild, will probably soon have another. The Roman Catholics also have a guild. The Unitarians have their Unity Club, with its library in a convenient room in their church. The Episcopal Hall, which is so far the most completely furnished, has parlors, reading room, supper room, gymnasium, and lecture room. Each spring a course of lectures on religious themes is given in the Guild Hall by some eminent divine. The Presbyterians have a large library of religious works, numbering several thousand volumes, and they provide a course of lectures on religious topics. The Methodists, Baptists, and Congregationalists also bring distinguished preachers from abroad to their pulpits through the college year to address the students. All the guilds and all the churches give frequent opportunities for students and citizens to meet each other for social intercourse. In all these ways, and by these various instrumentalities, aids are furnished for the cultivation of religious life among the men and women who resort to the university. While compulsion is nowhere used to oblige a student to attend on religious services, certainly strong inducements are furnished to

every student to place himself within the reach of wholesome religious influence. The cases are not few in which students who came here with an aversion to Christian doctrine have while here entered upon the Christian life. A large proportion of those who have entered the missionary service have formed their purpose to do so while here.

“Being myself a graduate of a denominational college, and having been for years a member of its faculty, I can truly say that I know of no religious instrumentality ever used there that may not be and that is not freely used here. There is no more restraint here than there upon the liberty of any teacher to use his influence in a reasonable and courteous way as a Christian man. That is reported to me to be the fact in every state university. * * * * *

“It must be conceded that one element of the Christian constituency is weaker in the state universities than in most of the denominational colleges. The number of students for the ministry is proportionally less. The reasons are obvious. In the first place, most of the denominational colleges have scholarships for candidates for the ministry, while none of the state universities have them. This, of course, offers the premium of free tuition, sometimes of other pecuniary help also, to such students to choose the former and not the latter. Again, even where a young man looking to the ministry does not need pecuniary aid, there is generally a strong pressure on

him to attend some college of his own denomination. I count it a distinct religious advantage to any college to have a good number of students who are intending to become preachers. They are likely to be active in religious work. But the statement made above of the chief causes which determine the majority of men, who have decided before going to college to enter the clerical profession, to resort to denominational colleges shows that it is unjust to infer, as some have inferred, that life in a state university is unfriendly to religion because the state universities have not graduated a larger proportion of men who have gone to the ministry. Indeed, some writers have leaped to very unwarranted conclusions concerning the state of religious life in the denominational colleges of New England, especially of Yale College, by contrasting the small percentage of candidates for the ministry in the recent graduating classes with the large percentage in the early part of this century. It should be remembered that formerly few went to college except those intended for one of the three professions, —law, medicine, or the ministry. But now men looking to every pursuit wisely take the college course. The percentage of those following any one profession must therefore be reduced.”

This is certainly a noble showing and still more may be said; the leading denominations have churches near these universities, and all strive to

secure pastors who will be able to satisfy the intellectual wants of students.

Under these favorable conditions the Americanized Prussian system, we repeat, *has shown the best moral results of which it is capable.*

But let it be noted that none of these agencies for the promotion of religion among students form any part of the education provided by the state, they are merely the efforts of private citizens to remedy a glaring defect in state education.

SEPARATION OF CHURCH AND STATE APPLIED TO SCHOOLS.

The great educational revival of 1836 was followed by an immense foreign immigration of Catholics, Israelites and those of no religion, and they have pressed the separation of church and state to an extreme of which the fathers never dreamed. The overwhelming numbers of foreign born people in our large cities have brought pressure to bear upon school boards to forbid Bible reading and prayer in schools, thus making them completely secular, and this secularization is spreading into the rural districts, and far more rapidly in the new than in the old states.

The great state universities of Michigan, Wisconsin, Iowa and Minnesota, that began so bravely requiring students to attend church and chapel prayers, have all given up these requirements, and Biblical instruction is not even named in their immense list of elective studies.

By the decisions of courts, the action of school

boards, the pressure of circumstances, and the indifference of teachers ; little by little, year after year, step by step, with never a backward step; Bible reading, prayer, and religious instruction are disappearing from our public schools and state institutions of every grade. Thus our system of state education is being crowded into the place assigned to it by the constitution and the laws.

Calling the schools "godless" does not make them so, nor will it help them to call them "Christian." They are in fact purely secular schools conducted for the most part by Christian teachers. The state has made ample provision for secular instruction, none for religious. If the doctrines of Confucius, Mohammed, Budha or Christ are taught in these schools, it is done voluntarily by the teachers ; the state does not employ them to teach religion. The moral and religious influences that surround students in state universities appear to many persons to be as good as the influences that surround them in Christian colleges ; and as state schools are better equipped with buildings, libraries, laboratories and apparatus, they are thought to be more desirable places to secure a liberal education.

HOW CHRISTIAN AND STATE SCHOOLS DIFFER.

1. Christian schools can discharge a teacher, if

Discharging
Teachers.

his influence is hostile to Christian-
ity ; state schools cannot do this for
it would "diminish the privileges of the teacher

on account of his opinion or belief concerning matters of religion," and he has the same legal right to circulate among his pupils books hostile to Christianity that other teachers have to circulate books favorable to it, for the constitution says he may "freely publish his sentiments on all subjects."

2. Christian colleges can employ teachers to give religious instruction ; state
Employing Teachers. schools cannot do this, for the constitution says : "No money shall be appropriated or drawn from the treasury for the support of any teacher of religion."

3. Christian schools can require the attendance of students upon religious instruction and worship. State schools
Requiring Attendance at Worship. cannot legally do this. It is true that some state schools do require attendance upon these exercises and it is gravely said, "The attendance of students upon religious exercises is not so generally made compulsory as in the colleges under denominational control." The constitution says : "The Legislature shall pass no law to compel any person to attend any place of religious worship," and courts will not allow school boards to do what the constitution expressly forbids the Legislature to do.

4. The state does not expect or require its teachers to use any influence to lead
Christian Influence. their pupils to embrace Christianity. The churches do expect this of their college pro-

fessors. Character building is the most important feature of their work, and this is best done by using the motives that Christianity affords.

5. The studies furnished by the state deal exclusively with secular things. Their tendency is to divert the minds of students from thoughts of God, his attributes, his character, his laws and his claims upon us, and to concentrate them upon secular affairs and thus to lead the student to "worship and serve the creature more than the Creator." Studies in Christian colleges deal with the attributes and laws of the Creator as well as with those of things created.

6. Christian schools are designed to aid the churches in the diffusion of Christianity, state schools have no such end in view.

7. State schools do not select studies with the design of leading students to embrace the Christian religion, nor of confirming the faith of those already Christians, nor of turning the attention of young men to the Christian ministry; and they are not doing these things and cannot be made to do them, and we have no more right to find fault with them on this account than we have to find fault with an art school because it does not teach dentistry.

The Christian colleges have selected studies with the intent of giving the moral as well as intellectual training needed to make good citizens,

of leading candid students to embrace the Christian faith, of confirming the faith of those already Christians and of turning the attention of young men to the ministry; and they are doing these things.

EFFECTS OF PURELY SECULAR EDUCATION.

Gen. Lew Wallace, alluding to the time when he began writing Ben-Hur, says :
Secular Education and Candid Skeptic. "Speaking candidly, I was not in the least influenced by religious sentiments. I had no convictions about God or Christ. I neither believed nor disbelieved in them. The preachers had made no impression upon me. Long before I was through with my book, I became a believer in God and Christ." Of this *The Advance* says editorially : "He describes, we believe, a large number. They are not hostile to Christianity; they do not positively disbelieve. What is needed, is to rouse them to the importance of the subject, and to get them to carefully investigate it. The greatest obstacle to be overcome is not infidelity but apathy." Many young people of this class become prejudiced against Christianity before going to college. They are reasonably candid. If they are educated in secular schools they never give the claims of Christianity careful consideration, and live and die in its neglect. If they attend a Christian school where religious instruction is required, many are led to see the truth of Christianity and embrace it.

If young people are sent out as liberally edu-
 cated, having had only secular educa-
 tion, their minds not fortified by
 thorough instruction in the Evi-
 dences of Christianity, they are liable to fall into
 skepticism when they come in contact with the
 popular objections to Christianity. Rev. J. T.
 Sunderland, for many years pastor of the Unitar-
 ian Society of Ann Arbor, cannot be charged
 with orthodox bigotry. In an address before the
 Unitarian Association in Boston in 1879 he is
 reported to have said: "The college system in
 the west has changed greatly of late years, and
 the so-called denominational colleges and univer-
 sities have declined before the rise of great richly
 endowed and admirably equipped state universi-
 ties." This he considered favorable to the spread
 of the liberal faith. "Ingersollism," he said, "was
 making considerable inroads among orthodox stu-
 dents in state universities." This is the opinion
 of an extreme liberal.

One alarming result of relying upon the state
 for education is a scarcity of minis-
 ters. If young men pursue purely
 secular studies for fifteen or twenty
 years, they almost inevitably devote
 their subsequent lives to secular pursuits.

In 1892 there were 1,244 Presbyterian
 churches in the United States reported as being
 without pastors, and in 1893 there were 995

Congregational churches that had neither pastors nor stated supplies.

The strong Presbyterian churches in Michigan almost uniformly send to New York, Pennsylvania and New Jersey for their ministers, and the strong Congregational churches to New England, and yet the minutes of Synod for 1893 show 52 churches in Michigan that are vacant, and in the same year there were 85 vacant Congregational churches in the state.

While the secularization of education has been going on quietly, there has been another silent movement, the magnitude and significance of which few people have understood. Our churches are securing pastors from foreign lands. The wonder is sometimes expressed that so many English and Canadian ministers are flocking to our shores. Old philosophers were wont to say, "Nature abhors a vacuum." English and Canadian ministers come here to fill a "vacuum."

The following table shows at a glance the extent to which this has been done in Michigan, Wisconsin, Iowa and Minnesota. We here call all immigrants from England, Scotland, Wales, Ireland, Canada and Nova Scotia, English. Many of them are French and Irish Catholics.

**ENGLISH BORN MINISTERS OF FIVE DENOMINATIONS IN
FOUR STATES.
1893.**

States.	Percentage of Total Popula- tion who are English Born.	Ministers.	
		Whose Nativi- ty is Known.	Who are English Born.
Michigan.	13.7	1397	412 = 29.5 per cent.
Wisconsin.	5.9	804	187 = 23.2 " "
Iowa.	4.8	1517	175 = 11.5 " "
Minnesota.	7.1	646	148 = 22.9 " "
Total	8.2	4364	922 = 21.1 " "

States.	Percentage of Ministers of Five Denominations who are English Born.				
	Cong'l.	M. E.	P. E.	Presb.	Bap.
Michigan.	31.0	34.7	32.7	21.4	21.8
Wisconsin.	31.4	30.0	11.7	21.0	12.2
Iowa.	10.1	11.7	19.6	12.9	8.8
Minnesota.	20.2	37.0	18.4	13.3	11.8
Total,	21.7	25.4	21.1	16.5	14.6

Iowa is better supplied with Christian colleges than any other of the four states, and is not so dependent upon foreign countries for her ministers. Presbyterians and Baptists have fewer English ministers than other denominations have. Lutherans are Presbyterians, and so are Hollanders, and many natives of Holland and Germany are preaching to English speaking Presbyterian churches. Many Baptists have come from Sweden. Of 155 Baptist ministers in Wisconsin, 47 were born in continental Europe, and 19 under the British flag; 66 out of 155 are foreigners by birth.

While many of these English born ministers have been eminently successful in our churches,

yet as a rule men born and educated in a country will be more successful in its churches than men born and educated in foreign countries. It is a deep disgrace to the churches of the United States that they cannot raise up from among their own young men enough ministers for their needs.

CANDIDATES FOR THE MINISTRY—HOW OBTAINED.

Whether young men study Theology or not depends largely upon the home training and *upon the religious instruction they receive and the religious influences that surround them while preparing for college and during the college course.* The final decision is usually made while young men are in college. Five colleges report that one out of every four or five of their graduates that have entered the ministry were converted while in college, and many others who went to college with the intention of engaging in secular business had, while in college, their attention turned to the ministry.

One writer says: "There is not probably a school in the whole of England in which the Christian religion is not more or less formally recognized. In the majority of the schools it is to some degree systematically taught. In others religious exercises are used at the opening of the school each morning." In the public schools of Scotland and Ireland about half an hour every day is given to religious and moral instruction. Of

English method
of raising up
Ministers.

late an effort has been made to secularize the public schools of England, and has made some headway, but government education in England is confined to the lower grade of schools. The higher grade is avowedly Christian. Sunday school instruction, also, is more thorough than with us. Customs in denominations and in the same denomination differ, but the Sunday schools usually convene at nine o'clock in the morning, and remain in session until a quarter past ten, then every teacher goes with his class to the main audience room and sits with them during the morning service, and thus the habit of church going is formed, and at three o'clock in the afternoon the children gather again for another hour of Bible study. With such thorough religious instruction England has ministers for her own necessities and a surplus to send to us.

THEOLOGS FURNISHED BY CHRISTIAN AND STATE SCHOOLS.

In 1892 the writer secured catalogs of the following thirty-six Theological Seminaries, in order to compare the number of theologs furnished by the Christian and State Schools.

Theologs Furnished by over Two Hundred Institutions.

Congregational: Andover, Bangor, Chicago, Hartford, Oberlin and Yale.

Presbyterian: Auburn, Columbia, S. C., Danville, Hope, Lane, McCormick, Princeton, San Francisco, Union, N. Y., Union, Va., and Western Theological Seminary.

Baptist: Hamilton, Hillsdale, Morgan Park, Newton, Rochester and Southern Baptist.

Protestant Episcopal: Berkeley, Cambridge, Diocese of Virginia, General Theological Seminary, Kenyon, Philadelphia and Seabury.

Methodist Episcopal: Boston University, Drew, Garrett Biblical Institute and Vanderbilt.

Unitarian: Meadville and Harvard Divinity School.

Schools of lower grade than colleges and universities are not noticed, and only such institutions as are found in the United States and enrolled in the report of the Commissioner of Education for '89-'90, and none that are known to have theological departments connected with them, but whose catalogs are not included in the above lists.

Some institutions of recent date, like the Chicago University, do not appear in the aforesaid report, and some old colleges like William and Mary, in Virginia, have disappeared from it.

Some seminaries use the correct name of colleges, and others designate them by the towns in which they are located, as College of New Jersey, and Princeton. Some colleges have changed their names, as Madison to Colgate University.

In twelve instances two colleges of precisely the same name are found, though in different states.

For these and other reasons it is impossible for any one to compile a perfect table. The greatest

care, however, has been taken to secure accuracy and it is not probable that any error has crept in that will perceptibly modify the result.

THEOLOGES FURNISHED BY OVER 200 COLLEGES.

COLLEGES BY STATES.	Totals.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
ALABAMA.							
Howard -----	7			7			
Oxford -----	2		1		1		
	Total 9						
<i>State University</i> ----	1					1	
ARKANSAS.							
Arkansal College ----	2		2				
CALIFORNIA.							
California College ---	1			1			
Univ'y of the Pacific.	2	1				1	
Univ'y of South'n Cal.	3		1	1		1	
	Total 6						
<i>State University</i> ----	1				1		
COLORADO.							
Univ'y of Denver ----	1					1	
<i>State University</i> ----	1		1				
CONNECTICUT.							
Trinity -----	25	1			23		1
Wesleyan University-	18	2	1		1	14	
Yale -----	22	11	8	1	1	1	
	Total 65						
DIST. OF COLUMBIA.							
Columbian Univ'y ---	2			1	1		
Howard University --	1			1			
	Total 3						

THEOLOGS FURNISHED BY OVER 200 COLLEGES.—CONT'D.

COLLEGES BY STATES.	Totals.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
GEORGIA.							
Atlanta University ..	1	1					
Emory	7			2		5	
Mercer University ---	7			7			
	Total 15						
State University ----	2		1	1			
ILLINOIS.							
Blackburn	3		3				
Carthage	4		4				
Chaddock	1					1	
Ewing	1			1			
Illinois	3	1	2				
Illinois Wesleyan....	6					6	
Knox	3	2		1			
Lake Forest	13	1	12				
Lincoln University ..	8	1	4		1	2	
Monmouth	2		2				
Northwestern Univ'y	13			2		11	
Wheaton	13	10		2		1	
	Total 70						
INDIANA.							
Butler University ---	1		1				
Earlham	2		1	1			
Hanover	14		13	1			
Hartsville	2	1	1				
Moore's Hill	1					1	
Wabash	14		14				
	Total 34						
State University ----	1						1

THEOLOGS FURNISHED BY OVER 200 COLLEGES.—CONT'D.

COLLEGES BY STATES.	Total.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
IOWA.							
Coe	3		3				
Cornell	12		1			11	
Des Moines	4			3		1	
Drake University	3					1	
Iowa	7	2				1	
Iowa Wesleyan	5	1	1			3	
Lenox	4		4				
Parsons	16		16				
Penn	1		1				
Simpson	4					4	
Tabor	4	4					
Univ'y Upper Iowa ..	1					1	
Western	2	2					
	Total 66						
State University ----	5	4		1			
KANSAS.							
Baker University	11		4		1	6	
Highland University ..	1			1			
Kansas Wesleyan	1					1	
Washburn	7	1	4			2	
	Total 20						
State University ----	2	2					
KENTUCKY.							
Berea	2	2					
Bethel	11		1	10			
Central University ..	7		7				
Centre	8		8				
Davidson	14		14				
Georgetown	3			3			
Kentucky Wesleyan ..	2					2	
Kentucky University ..	1		1				
Ogden	1					1	
	Total 49						

THEOLOGS FURNISHED BY OVER 200 COLLEGES.—CONT'D.

COLLEGES BY STATES.	Total.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
LOUISIANA.							
Centenary-----	4					4	
Keatchie-----	1			1			
Tulane-----	1					1	
Total 6							
MAINE.							
Bowdoin-----	14	11				1	2
Colby-----	12	2		8			2
Total 26							
MARYLAND.							
Johns Hopkins-----	8	2	3	1	1	1	
New Windsor-----	2	2					
Western Maryland--	2		2				
Total 12							
<i>St. Johns State Col</i> ..	1		1				
MASSACHUSETTS.							
Amherst-----	51	38	10	1	1	1	
Boston University---	16	4		2		9	1
Harvard-----	38	8	1	1	15	2	11
Williams-----	39	20	13	2	3	1	
Total 144							
MICHIGAN.							
Adrian-----	5	2	2			1	
Albion-----	7	1				6	
Alma-----	3		3				
Hillsdale-----	15	6		9			
Hope-----	7		7				
Kalamazoo-----	13		1	12			
Olivet-----	9	6	3				
Total 59							
<i>State University</i> ----	18	9	3	3		3	

THEOLOGS FURNISHED BY OVER 200 COLLEGES.—CONT'D.

COLLEGES BY STATES.	Totals.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
MINNESOTA.							
Carleton	13	6	7				
Hamline University ..	2					2	
Macalester	7		7				
St. Olaf	1	1					
Total	23						
State University ----	4		2	1	1		
MISSOURI.							
Central Presbyterian	7		7				
Central Wesleyan....	9					9	
Drury	2	1	1				
Park	24		24				
Washington Univ'y..	3	1	2				
Westminster	13		13				
William Jewell	9			9			
Total	67						
State University ----	3		1	2			
MISSISSIPPI.							
Mississippi College ..	10			10			
State University ----	2		1	1			
MONTANA.							
College of Montana..	1		1				
NEBRASKA.							
Bellevue	1		1				
Doane	5	4		1			
Gates	1	1					
Nebraska Wesleyan..	1					1	
Total	8						
State University ----	7		1			4	2

THEOLOGS FURNISHED BY OVER 200 COLLEGES.—CONT'D.

COLLEGES BY STATES.	Totals.	Congrega- tional	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
NEW HAMPSHIRE.							
Dartmouth -----	24	14	3	3	2	2	
NEW JERSEY.							
Princeton -----	64		61	1	2		
Rutgers -----	12	1	7		3	1	
	Total 76						
NEW YORK.							
Alfred -----	1	1					
Colgate (Mad. Univ'y) -----	35		3	32			
Columbia -----	25		11		14		
Hamilton -----	38	4	31			2	1
Hobart -----	9				9		
Rochester University -----	21		1	20			
St. Stephens -----	23				23		
Syracuse University -----	13	1	4			8	
Union -----	10		8		2		
Univ'y City of New York -----	13		13				
	Total 188						
College of City of New York -----	7	1	3			2	1
Cornell University --	5	1	3	1			
NORTH CAROLINA.							
Davidson -----	14		14				
Livingstone -----	1					1	
Rutherford -----	2					2	
Wake Forest -----	9			9			
	Total 26						
State University ----	5		3		2		

THEOLOGS FURNISHED BY OVER 200 COLLEGES. — CONT'D.

COLLEGES BY STATES.	Totals.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
NORTH DAKOTA.							
<i>State University</i> ----	1			1			
OHIO.							
Adelbert -----	4	2	1	1			
Antioch -----	1						1
Ashland -----	1		1				
Baldwin -----	3	1				2	
Calvin -----	1		1				
Denison University ..	13			13			
Kenyon -----	11				11		
Marietta -----	14	8	6				
Miami University ----	2		2				
Mt. Union -----	9		5			4	
Muskingum -----	2		2				
Oberlin -----	39	31	7	1			
Ohio University -----	1	1					
Ohio Wesleyan -----	23	1	1			21	
Richmond -----	2		1		1		
Twin Valley -----	1		1				
Wittenburg -----	2	2					
Wooster -----	31		31				
	Total 160						
<i>Univ'y Cincinnati</i> ----	3	1	2				
<i>State University</i> ---	3	2					1
OREGON.							
Pacific University ---	4	1	1			2	
Willamette -----	6					6	
	Total 10						
<i>State University</i> ----	1			1			

THEOLOGS FURNISHED BY OVER 200 COLLEGES.—CONT'D.

COLLEGES BY STATES.	Totals.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
PENNSYLVANIA.							
Allegheny	8				1	7	
Bucknell University.	6	3		3			
Dickinson	14		1		1	12	
Franklin & Marshall.	2		2				
Geneva	2		2				
Grove City	13		11			2	
Haverford	1				1		
Lafayette	33	2	29			2	
Lincoln University ..	8	1	4		1	2	
Muhlenberg	1						
Pennsylvania College	1		1				
Swarthmore	1				1		
Thiel	1		1				
Univ'y Pennsylvania.	19		4		14	1	
Washing'n & Jeffers'n	35		35				
Westminster	12		12				
Western University..	3		3				
	Total 160						
RHODE ISLAND.							
Brown University ---	21	4		14	3		
SOUTH CAROLINA.							
Erskine	3		3				
Furman University ..	15		1	14			
Presbyterian College.	5		5				
	Total 23						
State University ----	4		4				
SOUTH DAKOTA.							
Pierre University ----	1		1				
Yankton	2	2					
	Total 3						

THEOLOGS FURNISHED BY OVER 200 COLLEGES.—CONT'D.

COLLEGES BY STATES.	Totals.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
TENNESSEE.							
Carson & Newman ----	5			5			
King -----	4		3	1			
Maryville -----	8		8				
Southwestern Presby.	11		11				
U. S. Grant Univ'y --	2					2	
Total	30						
TEXAS.							
Austin -----	3		3				
Baylor -----	8			8			
Total	11						
<i>State University</i> ----	2		1	1			
VERMONT.							
Middlebury -----	5	2	1		1	1	
Univ'y of Vermont....	8	4	2		1	1	
Total	13						
VIRGINIA.							
Hampden-Sidney ----	16		15		1		
Randolph-Macon ----	5		1			4	
Richmond -----	25		1	23	1		
Roanoke -----	5		2		2	1	
Washington & Lee---	14		10	2	2		
Total	65						
<i>State University</i> ----	6			2	4		
WASHINGTON.							
Whitman -----	1	1					
<i>State University</i> ----	1	1					

THEOLOGS FURNISHED BY OVER 200 COLLEGES. — CONT'D.

COLLEGES BY STATES.	Totals.	Congrega- tional.	Presby- terian.	Baptist.	Protestant Episcopal.	Methodist Episcopal.	Unitarian.
WEST VIRGINIA.							
West Virginia Col.---	1					1	
State University ----	9		6	1		2	
WISCONSIN.							
Beloit -----	6	5	1				
Lawrence University	6					6	
Milton -----	5	1		4			
Racine -----	1				1		
Ripon -----	3		1	2			
	Total 21						
State University ----	2		1				1

A hundred and seventy-six Christian colleges are represented in thirty-six seminaries by 1,529 theologists, an average of 8.6 for every college; while twenty-six secular or state schools are represented in the same seminaries by only one hundred and seven theologists or an average of 4.1 for every one of them.

It is a remarkable coincidence that, leaving Antioch and Harvard out of the account, one hundred and seventy-four Christian colleges furnished six theologists for Unitarian theological seminaries and that twenty-six secular or state colleges furnished six for the same seminaries.

**THEOLOGS FURNISHED BY COLLEGES IN FOUR
STATES.**

The state universities of Michigan, Wisconsin, Iowa and Minnesota have probably achieved a greater success than those of any other new states. We may in tabular form compare the number of theological students furnished by them with the number furnished by the Christian colleges in the same states.

Civil and mechanical engineers and students in agriculture, although in some of the universities enrolled in the department of liberal arts, are strictly professional students and are not included in these tables.

**THEOLOGS FROM CHRISTIAN AND STATE COLLEGES IN
MICHIGAN, WISCONSIN, IOWA AND MINNESOTA.**

Colleges by States.	Denominational Connection.	Classes Included.	Male Graduates.			
			Total.	Theologs.	Per cent.	Classical Graduates in 1892.
MICHIGAN.						
Adrian	Meth. Prot.	1859-1892	176	59	33.5	0
Albion	M. E.	1864-1891	157	46	29.2	8
Alma	Presbyterian	1891-1892	3	1	3.3	1
Hillsdale	F. W. Baptist	1860-1892	435	113	25.9	9
Hope	Reformed Presb.	1866-1892	158	99	62.6	13
Kalamazoo	Baptist	1855-1892	121	43	35.5	6
Olivet	Congregational	1867-1892	181	65	35.9	9
Total			1231	426	34.6	46
University	State	1845-1890	1937	167	8.6	46
WISCONSIN.						
Beloit	Congregational	1851-1892	443	123	27.7	14
Lawrence University	M. E.	1857-1892	243	51	20.9	3
Milton	7th Day Bap.	1859-1892	119	20	16.8	2
Northwestern Univ'y	Lutheran	1872-1892	217	112	51.6	10
Racine	Prot. Episcopal	1858-1892	200	56	28.0	7
Ripon	Congregational	1867-1892	102	31	30.3	3
Total			1324	393	29.6	38
University	State	1854-1891	742	43	5.7	7

THEOLOGS FROM CHRISTIAN AND STATE COLLEGES, IN
MICHIGAN, WISCONSIN, IOWA AND MINNESOTA—
CONTINUED.

Colleges by States.	Denominational Connection.	Classes Included.	Male Graduates.			
			Total.	Theologs.	Per Cent.	Classical Graduates in 1892.
IOWA.			48			
Amity	Union Christian	1872-1892	24	20	41.6	3
Coe	Presbyterian	1884-1892	24	8	33.3	1
Cornell	M. E.	1858-1892	348	66	18.9	8
Des Moines	Baptist	1875-1892	24	5	20.8	4
Drake University	Christian	1882-1892	32	20	62.5	8
Griswold	Prot. Episcopal	1863-1892	29	12	41.4	3
Iowa	Congregational	1854-1892	249	37	14.8	14
Iowa Wesleyan	M. E.	1856-1892	253	63	24.9	5
Lenox	Presbyterian	1866-1892	94	20	21.2	0
Luther	Lutheran	1866-1892	244	155	63.5	11
Oskaloosa	Christian	1867-1892	69	33	47.8	1
Parsons	Presbyterian	1880-1892	104	48	46.1	17
Penn.	Friends	1876-1892	57	12	21.0	4
Simpson	M. E.	1870-1892	116	34	29.3	2
Tabor	Congregational	1870-1892	64	17	26.5	0
Upper Iowa University	M. E.	1862-1892	112	35	31.2	2
Wartburg	Lutheran	1891	95	59	62.1	4
Weston	U. B.	1864-1892	114	48	42.1	1
Total			2076	692	33.3	88
University	State	1858-1892	528	45	8.5	9
MINNESOTA.						
Augsburg	Lutheran	1879-1892	60	42	70.0	5
Carleton	Congregational	1874-1892	114	20	17.5	2
Dr. Martin Luther	Lutheran	1889-1892	6	3	50.0	0
Hamline University	M. E.	1880-1892	33	15	45.4	0
Macalester	Presbyterian	1889-1891	22	10	45.4	0
St. Olaf	Lutheran	1890-1892	11	5	45.4	6
Total			246	95	38.6	13
University	State	1873-1892	309	15	4.8	12

The four great State Universities of Michigan, Wisconsin, Iowa and Minnesota have graduated from their departments of liberal arts 3516 young men (not counting engineers). Of these 270, or one out of every thirteen, or 7.6 per cent., have studied Theology.

Thirty-seven Christian Colleges in the same four states have graduated 4877 young men, of whom 1605 have studied Theology, or about one out of every nine graduated, or 32.9 per cent.

PERCENTAGE OF THEOLOGS TO MALE GRADUATES.

The number of male graduates from the department of liberal arts in several colleges, by decades, together with the number and percentage in each decade, that have studied Theology, and the ratio of graduates to Theologs in each.

SECULAR SCHOOLS.

COLLEGE OF THE CITY OF NEW YORK.					UNIVERSITY OF MICHIGAN.				
Decade Ends.	Male Graduates.				Decade Ends.	Male Graduates.			
	Total	Theologs.		Male Graduates to one Theolog.		Total	Theologs.		Male Graduates to one Theolog.
		Total	Per Cent.				Total	Per Cent.	
1862	294	14	4.7	23.2	1854	145	34	23.4	11.5
1872	325	23	7.0		1864	349	44	12.6	
1882	425	17	4.0		1874	482	49	10.1	
1890	352	6	1.7		1884	584	27	4.0	
					1890	377	13	3.4	
Total	1396	60	4.2		Total	1937	167	8.6	
UNIVERSITY OF IOWA.					UNIVERSITY OF WISCONSIN.				
1867	10	1	10.0	11.0	1863	48	3	6.2	17.2
1877	139	18	12.9		1873	123	11	8.9	
1887	236	18	7.6		1883	258	21	8.1	
1892	143	8	5.6		1891	313	8	2.5	
Total	528	45	8.5		Total	742	43	5.7	
UNIVERSITY OF MINNESOTA.					CORNELL UNIVERSITY.				
1882	103	9	8.7	20.6	1878	350	21	6.0	27.9
1892	206	6	2.9		1888	461	8	1.7	
Total	309	15	4.8		Total	811	29	3.5	

CHRISTIAN SCHOOLS.

UNIVERSITY OF VERMONT.

Decade Ends.	Male Graduates.			Male Graduates to one Theolog.
	Total	Theologs.		
		Total	Per Cent.	
1813	73	8	10.9	
1823	47	15	31.9	
1833	82	24	29.2	
1843	155	37	23.8	
1853	195	41	21.0	
1863	194	43	22.1	
1873	77	18	23.3	
1883	99	13	13.1	
1889	61	12	19.6	
Total	983	211	21.4	K 6.

MIDDLEBURY COLLEGE.

Decade Ends.	Male Graduates.			Male Graduates to one Theolog.
	Total	Theologs.		
		Total	Per Cent.	
1811	112	50	44.6	
1821	229	119	51.9	
1831	183	107	58.4	
1841	263	115	43.7	
1851	108	28	24.1	
1861	138	42	30.4	
1871	127	27	21.2	
1881	108	30	27.7	
1891	93	16	17.2	
Total	1361	534	39.0	2.5

COLUMBIA COLLEGE.

1767	48	7	14.5	
*1776	57	5	8.7	
1796	135	26	19.2	
1806	179	15	8.3	
1815	215	32	14.8	
1825	211	32	15.1	
1835	254	30	11.8	
1845	243	35	14.4	
1855	248	38	15.3	
1865	373	46	12.3	
1875	262	23	8.1	
1885	467	34	7.2	
Total	2712	323	11.9	8.3

DARTMOUTH.

1760	99	46	46.4	
1790	186	79	42.4	
1800	360	94	26.1	
1810	337	68	20.1	
1820	336	110	32.7	
1830	341	118	34.6	
1840	411	134	32.6	
1850	583	125	21.4	
1860	583	108	18.5	
1870	479	67	13.9	
1880	615	84	13.6	
1888	326	32	9.8	
Total	4656	1065	22.8	4.3

* College closed for several years during Revolutionary war.

CHRISTIAN SCHOOLS.—Continued.

HARVARD.*					YALE.*						
Decade Ends.	Male Graduates.				Male Graduates to one Theolog.	Decade Ends.	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.		Total			Theologs.				
		Total	Per Cent.				Total	Per Cent.			
1651	55	32	58.1		1711	36	26	72.2			
1661	64	32	50.0		1721	66	41	62.1			
1671	68	35	51.4		1731	139	57	41.0			
1681	47	25	53.1		1741	189	80	42.3			
1691	88	45	51.1		1751	221	93	42.0			
1701	134	72	53.7		1761	297	99	33.3			
1711	115	64	55.6		1771	315	102	32.3			
1721	176	87	49.4		1781	341	83	24.3			
1731	362	130	35.9		1791	415	112	26.9			
1741	303	116	38.2		1801	318	57	17.9			
1751	249	69	27.7		1811	551	135	24.5			
1761	274	100	36.5		1821	627	154	24.5			
1771	446	119	26.6		1831	778	241	30.9			
1781	372	56	15.0		1841	836	258	30.8			
1791	381	80	20.9		1851	940	212	22.5			
1801	406	78	19.2		1861	1013	203	20.0			
1811	480	77	16.0		1871	1074	158	14.7			
1821	617	87	14.1		1886	1887	136	7.2			
1831	575	105	18.2								
1841	544	72	13.2								
1851	646	60	9.2								
1861	883	83	9.4								
1871	1076	70	6.5								
1881	1565	85	5.4								
Total	9926	1779	17.9	5.5	Total	10042	2247	22.4	4.4		
								22.3			

*Neither Butler's Analogy nor the Evidences of Christianity are among the prescribed studies leading to a Bachelor's degree at either Harvard or Yale.

The last Harvard "Decennial" does not indicate who are ministers and so we have been compelled to depend upon that of 1881.

CHRISTIAN SCHOOLS.—Continued.

PRINCETON.					
Decade Ends.	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.			
		Total	Per Cent.		
1757	114	62	54.3		
1767	188	82	43.6		
1777	195	83	42.5		
1787	130	19	14.6		
1797	249	32	12.8		
1807	276	26	9.4		
1817	329	70	21.2		
1827	378	71	18.7		
1837	390	88	23.1		
1847	644	114	17.7		
1857	704	131	18.6		
1867	636	158	24.8		
1877	829	210	25.3		
1882	451	63	13.9		
Total	5503	1209	21.9		4.5

HAMILTON.					
Decade Ends.	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.			
		Total	Per Cent.		
1823	144	48	33.3		
1833	159	60	37.7		
1843	179	71	39.6		
1853	321	75	23.3		
1863	246	71	28.8		
1873	364	107	29.3		
1883	301	72	23.9		
Total	1714	504	29.4		3.4

BROWN UNIVERSITY.					
Decade Ends	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.			
		Total	Per Cent.		
1778	60	21	35.0		
1783	134	26	19.4		
1803	221	54	24.4		
1813	262	59	22.5		
1823	291	90	30.9		
1833	267	83	31.0		
1843	306	124	40.5		
1853	294	93	31.6		
1863	326	64	19.6		
1873	417	103	24.7		
1881	408	70	17.1		
Total	2986	87	26.3		3.7

TRINITY COLLEGE, CT.					
Decade Ends.	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.			
		Total	Per Cent.		
1836	136	47	34.5		
1846	156	80	51.2		
1856	180	60	33.3		
1866	114	42	36.8		
1876	156	68	43.5		
1887	196	57	29.0		
Total	938	354	37.7		2.6

ROCHESTER UNIVERSITY.					
Decade Ends.	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.			
		Total	Per Cent.		
1860	196	95	48.4		
1870	252	74	29.3		
1882	328	73	22.2		
Total	776	242	31.1		3.2

CHRISTIAN SCHOOLS.—Continued.

* COLGATE (MADISON UNIV'Y.)					
Decade Ends.	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.		Male Graduates to one Theolog.	
		Total	Per Cent.		
1845	71	59	83.0	1.7	
1855	83	57	68.6		
1865	141	90	63.8		
1875	147	104	70.7		
1885	172	98	56.9		
1891	132	29	21.9		
Total	746	437	58.5		
OBERLIN.					
1846	133	92	69.1	2.5	
1856	115	55	47.8		
1866	188	70	37.8		
1876	255	96	37.6		
1889	345	94	27.2		
Total	1033	407	39.4		
WESLEYAN UNIVERSITY, CT.					
1842	213	96	45.0	2.1	
1852	237	101	42.6		
1862	275	132	48.0		
1872	268	140	52.4		
1877	165	69	41.8		
Total.	1158	538	46.4		

WILLIAMS.					
Decade Ends.	Male Graduates.				Male Graduates to one Theolog.
	Total	Theologs.		Male Graduates to one Theolog.	
		Total	Per Cent.		
1804	173	52	30.0	3.2	
1814	257	103	40.0		
1824	151	74	42.3		
1834	227	117	51.5		
1844	276	104	37.6		
1854	419	122	29.1		
1864	488	159	32.5		
1874	376	67	17.8		
1887	563	94	16.6		
Total	2930	892	30.4		
AMHERST.					
1831	279	170	60.9	2.6	
1841	424	222	52.3		
1851	286	135	47.2		
1861	472	200	42.3		
1871	513	170	33.1		
1881	655	156	23.8		
1886	380	71	18.0		
Total	3009	1124	37.3		

*Colgate was at first a literary and theological school. No record has been kept of all its graduates. The figures given above are from the mailing list which contains only the names of living graduates.

**RATIO OF THEOLOGS TO MALE GRADUATES DURING THE
LAST DECADE FOR WHICH THE FACTS ARE AT HAND.**

CHRISTIAN COLLEGES.	Decade Ends	One Theolog to Every
Wesleyan University Conn.....	1877	2.2
Colgate University.....	1891	3.1
Trinity Conn.....	1887	3.4
Oberlin.....	1889	3.9
Hamilton.....	1883	4.1
University of Rochester.....	1882	4.5
Amherst.....	1886	4.7
Princeton.....	1882	5.3
Brown University.....	1881	5.4
Middlebury.....	1891	5.5
University of Vermont.....	1889	6.0
Williams.....	1887	6.2
Dartmouth.....	1886	9.0
Columbia.....	1885	13.7
Yale.....	1886	16.5
Harvard.....	1881	18.4
SECULAR SCHOOLS.		
University of Iowa.....	1892	20.9
University of Michigan.....	1890	24.5
University of Wisconsin.....	1891	26.4
University of Minnesota.....	1892	34.3
College City of New York.....	1890	40.2
Cornell University.....	1888	57.6

The sixteen Christian colleges furnish one Theolog for every 6.9 men educated; while in the six secular schools we must educate 33.9 men in order to get one Theolog.

NOTES ON THE TABLES.

1. The foregoing tables prove that *if we are to have an educated ministry we must have the Christian college.*

Christian Col-
leges and the
Ministry.

2. Columbia, Yale and Harvard seem to be coming down to the religious level of secular universities. We marvel that they should voluntarily surrender their right to retain the Evidences of Christianity and religious instruction among the prescribed studies leading to a Bachelor's degree.

3. The column of classical graduates shows, what is otherwise evident, that state schools tend to lead students away from classical to scientific courses. Christian schools must be maintained if classical education, so necessary for ministers and other professional men and so desirable for general culture, is to be maintained.

4. The University of Vermont is nominally a state institution. "The trustees of the agricultural department are chosen by the legislature, those of the department of liberal arts choose their own successors, one-half being nominated by the alumni. The funds come from rents, endowments, the state and the general government;" and yet its catalog says: "The institution, while not connected with any particular denominational body, and having members of all denominations in its board of instruction, aims to impress religious truths and obligations upon all students. A responsive religious service is held every morning in the college chapel which the members of the faculty and the students are required to attend. The students

in all departments are required to attend prayers in the chapel and are in every respect subject to the same rules of order and discipline." The Evidences of Christianity is a required study in the department of liberal arts. As we are chiefly concerned with this department, which appears to be conducted as other Christian colleges are, we have placed it among them.

5. In the early years of the University of Michigan, religious instruction held a prominent place in its curriculum and nearly one-fourth of all its graduates studied theology. This secured the confidence of the churches, and the state refused to grant charters to Christian colleges until the university was thoroughly established.

6. The ratio of theological students to the alumni of the several secular institutions is about the same. So also the ratio in denominational colleges is nearly the same, whether east or west.

7. As the religious instruction in the colleges declines, there is a corresponding decrease in the ratio of theological students to alumni.

8. The tables indicate that a general religious declension followed the Revolutionary war and resulted in a decrease in the percentage of graduates who studied theology, and that a wide-spread religious awakening occurred between 1810 and 1840 leading to a

great increase in the percentage of theological students.

9. From about 1840 onward there is in most older colleges a constant decrease in the percentage of their alumni who study theology.

DECREASE OF THEOLOGS—HOW CAUSED.

1. Some think that the falling off in the percentage of graduates who study theology is due to the fact that the ministry does not hold out the financial inducements to enter it that other professions offer; but the Christian youth of to-day are as ready to suffer hardship and even martyrdom as young people were in the days of the apostles. Let the occasion call for it, and the martyrs will be forthcoming. This reason is not satisfactory.

2. About 1840 high schools began to supplant academies that were not liberally endowed; their secularization is progressing, so that fewer men than formerly go to college with the purpose already formed of entering the ministry.

3. A larger number of persons are able to send their sons to college, and think this the proper thing to do whatever profession their sons may follow.

4. The influx into a college of a large number of wealthy and fashionable young men has a marked tendency to secularize its moral atmosphere.

5. In many Christian colleges less stress is laid upon religious instruction than was once the case. President Northrop says of Yale : "The church no longer directs the life of the college, nor does the college look to the church for support. * * The church is still there, but the work of Yale is educational and not religious." If this be true, Yale has ceased to do a large part of the work for which it was founded, has ceased to be numbered among the evangelizing forces of the country, and the churches will cease to look to the college for help in their work. The tables confirm the above statements of President Northrop. Not only is the *percentage* of theologs to alumni at Yale growing less, it is not furnishing one-third as many theologs now as it did fifty years ago when its graduates were little more than half as many as they are to-day. In the decade ending with 1836 Yale graduated 773 men, of whom 242 entered the ministry. In the decade ending with 1886 Yale graduated 1,304 men, of whom only 79 entered the ministry.

WHY STATE SCHOOLS FURNISH FEW THEOLOGS.

1. It is said that state universities furnish fewer candidates for the ministry than "Scholarships." Christian colleges do, because : "Most of the denominational colleges have scholarships for candidates for the ministry, while none of the state universities have them. This of course offers the premium of free tuition, some-

times of other pecuniary help also, to students to choose the former and not the latter." Is this an adequate explanation? Colleges best equipped with such scholarships furnish few candidates for the ministry. The Harvard catalog for '91-'92, says: "The college aids students by means of its endowed scholarships, beneficiary funds and loan funds. This year the aid from college funds will amount to about \$50,000." Yet in the decade ending in '81 only 5.4 per cent. of the graduates of Harvard entered the ministry.

The Yale catalog for '92-'93, says: "The sum of \$20,000, and upwards, derived mainly from permanent charitable funds, is annually applied by the corporation for the relief of students who need pecuniary aid, especially of those preparing for the Christian ministry." Yet in the decade ending in '86 only six per cent. of the graduates of Yale entered the ministry. To ascertain how far scholarships affect western colleges, a letter of inquiry was sent to each college in Michigan, Wisconsin, Iowa and Minnesota, and replies were received from 28. Twenty of the number have no funds the income from which goes to aid indigent students whether preparing for the ministry or not. In colleges that have these funds, the ratio of theologs to alumni is no greater than in colleges that do not have them. The possession of scholarships will not account for the fact that a larger percentage of graduates of Christian colleges than of state universities study theology.

2. It is said : "Where a young man looking to the ministry does not need pecuniary aid there is generally a strong pressure on him to attend some college of his own denomination." Why should a strong pressure be brought to bear upon him to attend such a college? Enthusiastic admirers of state universities would have us believe that the atmosphere of those institutions is more favorable to the development of a sturdy Christian manhood than is that of Christian colleges, that those who breathe it are broader and better men. If this be so why should a father or minister prefer that a candidate for the ministry should go to a denominational rather than a state school? There are also influences to counteract any such pressure, especially in Michigan. The university had its graduates in the field fifteen or twenty years before the colleges did ; they largely captured the high schools ; they extol the university and decry the colleges. When a class is graduated from a high school, more of the class will go to the university than to any other one college, and the influence of the teacher and class feeling will often draw more strongly to the university than parent and preacher can draw toward the college.

3. It is said : "If you visit one of the denominational colleges you will find that the students are largely children of ministers, deacons, elders, class leaders and Sunday school superintendents, the very class of

young people from whom you might expect ministers would come." But the colleges and universities draw their students from substantially the same classes of people. Ministers, elders, classleaders and deacons move to university towns or send their children there for educational advantages. In Michigan it is said there are about as many Methodist students in the university as there are in the Methodist college at Albion, as many Baptists as in the Baptist college at Kalamazoo, and as many Congregationalists as at Olivet.

RELIGIOUS CENSUS OF UNIVERSITY STUDENTS.

In the autumn of 1892, a religious census was taken of the University of Michigan with the following results :

Church membership returned.....	1201
Church preference returned.....	569
No preference returned.....	321
No returns.....	328
Grand total.....	2419

DISTRIBUTION AMONG THE CHURCHES.

CHURCHES.	Members.	Preferences.	Total.
Methodist	242	146	388
Presbyterian	243	127	370
Congregational	170	96	266
Episcopal	158	55	213
Baptist	128	23	151
Unitarian	38	98	136
Roman Catholic	75	9	84
Christian	45	17	62
Lutheran	31	1	32
S. D. Adventist	23	-----	23
Jewish	11	7	18
Universalist	5	11	16
Mormon	13	1	14
Total	1182	591	1773

The above tables are taken from the bulletin of the Students Christian Association. There is a slight discrepancy in them, but it appears that the church members enrolled at that date were only nine less than one-half the whole number of students ; hence we conclude that the difference in the constituency of the two classes of institutions is not sufficient to account for the difference in the ratios of theological students to alumni. Yet it is undoubtedly true that those averse to religious influences will naturally choose a school where they will be subjected to the least annoyance from this source ; and those who prize religious influences will resort to schools where such influences abound. The supposition that religious influences are dominant in denominational colleges to a greater degree than in state schools may be a mistake, but it is widespread.

It records the verdict of the general public in regard to the character of the two kinds of schools.

RELIGIOUS INSTRUCTION BELITTLED.

So many and so great are the excellences of our system of state education that many writers unwittingly belittle the religious instruction that the state cannot give, and leave the impression that its absence from our system is a trifling matter. Thus one says: "Deeply as Christian men and women regretted to see the reading of the Bible in the public schools discontinued fifteen years ago, they may gain comfort from the knowledge that the schools are doing more now to invigorate character and train to upright living than they did then. The living spirit has taken the place of the letter which was often so employed as to lack true vitality. In the higher education, similar changes have taken place, though to a less degree."

Another writer says: "Everyone feels that the most important condition of the Christian character of a university is to be sought in the Christian character of the faculties. * * It is impossible to see how a university in whose body of teachers religious belief and practice so largely predominate, can be accused of being unchristian."

It is said: "Everyone who understands the personal relations that exist between teacher and pupils in a well regulated school knows that a

teacher of an earnest, religious nature, is teaching religion whether Bible reading and prayers are included in the school programme or not."

Another tells us that: "The pure and winsome life of the Christian teacher has more to do with leading the young to embrace Christianity, than has the cold and heartless reading of the scriptures and a formal prayer." But what reason have we for supposing that teachers of pure and winsome lives will be found more frequently in state institutions than in Christian colleges? What reason is there for assuming that scripture reading and prayer in Christian schools will be characterized by formality? If the teacher of pure and winsome life is at liberty to read in school, and expound and enforce the scripture teaching, and to lead the pupils in a tender and sympathetic prayer, he will find these exercises extremely helpful in building up a noble Christian character.

Again it is said: "The spiritual welfare of students will not be promoted by their being driven to religious service under fear of a monitor's mark." Why should it be put in this offensive way? Are religious exercises any more distasteful to students than are mathematics? Yet all schools regard the latter as essential to a good education, and therefore require it, but do not speak of "driving" the students to the study. So most men regard religious instruction as essential to the making of good citizens, and in Chris-

tian schools it is placed among the required studies.

DIVISION OF EDUCATION IMPOSSIBLE.

As in large towns people go to the grocer for tea and coffee, to the butcher for meat, and to the baker for bread, so, it is claimed, we should depend on the state for our secular education and look elsewhere for needed religious instruction.

One writer says: "Stop duplicating unnecessarily institutions of learning, and make the most of the magnificent provision made for education by the state. Why should the church turn its back upon all this bountiful provision for education by the state? Why should it proceed laboriously to start feeble academies, and to provide in the preparatory department of its colleges for secondary education which all the high schools are ready to furnish, and then to provide in its colleges education for girls, for young men with no ministerial proclivities, for students of all sorts who could be just as well educated in the university without costing the church a dollar, and all this to get enough ministers? The process is too indirect, too tedious, too expensive, too unproductive." When we reflect that nine-tenths of the branches taught in the Christian colleges are just as well taught in schools supported by the state, there is plausibility in the argument, and it deserves candid examination. Building and endowing Christian academies and colleges may be a slow and expensive way to secure ministers, as

they furnish one minister only for every three or four men educated. Can the state do any better? In the great state universities we are compelled to educate from twenty to fifty young men in order to secure one preacher. It is true the state foots the bill, but "the process is too indirect, too tedious, too expensive, too unproductive." There is *such waste of valuable material* that we cannot afford to have it manufactured, even gratuitously, by the state.

We frequently hear of quite a number of men in preparation for the ministry in state institutions, and the question arises: What becomes of them? May it not be true that they have this intention at first and are so counted through the entire course, but the constant pursuit of secular studies for four years leads them to enter a secular profession on graduation?

If we decide to give up to the state the whole work of secular education our main dependence for religious instruction must be upon the home, the church and Sunday school. Only about one-half the youth in the land are from Christian homes, or are habitual attendants upon Church or Sunday school. Our Sunday school instruction and that of the family and the church are based upon the assumption that the Bible is the word of God, and are not calculated to dispel doubts that arise in the minds of the more thoughtful

Existing Agencies
for Evangeliza-
tion outside the
Schoolroom
Insufficient.

young people in regard to the Divine origin of the Bible.

State schools do not pretend to furnish the religious and moral instruction that is essential to make good citizens; this it is conceded must be furnished by private parties.

It has been proposed to endow by private beneficence a chair of Christian apologetics in each state university, also to group Christian colleges and theological seminaries around the universities, and to furnish courses of lectures yearly upon the Evidences of Christianity. This arrangement would be successful if all young people felt the need of religious instruction as much as every family feels the need of bread, meat and groceries. Unfortunately this is not the case, for "the carnal mind is enmity against God." Many young people while not positively averse to religious instruction are, to say the least, indifferent to it, and will not seek it even if furnished gratuitously. This instruction does not count toward a degree in state institutions, and many Christian students find that they have not time to take work outside the regular course, and, if they had time, these studies are regarded as belonging especially to young men who have the ministry in view. The efforts of theological students and members of Christian associations to cultivate the religious life of university students are not likely to be eminently

Plans Proposed
for Reaching
Students in
State Schools
with Religious
Instruction.

successful, for it is confiding to youthful, inexperienced and untaught minds, work that requires the exercise of mature experience and the finest talent. For these reasons the well meant efforts of private parties to furnish religious instruction to students in state schools have not met and are not likely to meet with the success that they deserve. The discouraging fact remains that the percentage of theological students furnished by state universities is steadily decreasing, notwithstanding the multiplication of Christian Association buildings, and Christian club-houses and halls.

A CLEAR CONCLUSION.

The argument thus far leads to the conclusion that : *If we are to have an educated ministry for our churches we must have Christian colleges.*

FURNISHING MINISTERS NOT THE ONLY FUNCTION OF THE CHRISTIAN COLLEGES.

Some speak of Christian colleges as if they were moral hot-beds requisite for the growth of ministers, because young men of this class are not sufficiently hardy to be raised in the breezy atmosphere of a state university. But there is nothing to show that our future ministers are any more delicate and tender in their moral fiber than are other men.

Others strangely speak of Christian colleges as though they were professional schools whose only legitimate work was to furnish ministers.

Intelligent Christian lawyers, editors, bankers,
Christian Laymen Needed. teachers, judges, merchants, congressmen and laymen of every kind are as much needed in the pews of our churches as Christian ministers are needed in the pulpits. The years that young men are in college are those in which character is crystallized, years in which they are learning to think for themselves, forming habits and adopting principles which are to control their subsequent lives. At this most critical period in life, the state offers the student no help in reaching just conclusions in regard to the Christian religion. The young laymen need the religious instruction which the Christian colleges afford as much as do the candidates for the ministry. It would be a very unfortunate thing to have the young ministers and laymen educated apart for eight or ten years. They will understand each other better if educated side by side as long as possible.

We have spoken of the large number of Christian teachers in our public schools; Secular Education Tends to Materialism. but if we rely wholly upon the state for education we shall not long be able to furnish such teachers for our schools. *The exclusive devotion of young people to the study of material things for fifteen or twenty years tends to make them materialists, whatever the character of their teacher.*

Protestants often exult in the fact that public schools are lessening the influence of Catholic

priests over the young, but fail to notice that by the same process their own religious influence over the rising generation has been lessened by turning over to secular schools the education of a large class of young people that had hitherto been educated in Christian institutions.

The English government has created in India a

India. vast system of secular education.

The attitude of the government toward religion is that of perfect neutrality. The experiment enables us to see what secular education unaided by Christianity can do to elevate a people. Rev. Wm. Burgess, missionary at Madras, says: "It must be evident to all who have had any intercourse with the educated youth of this country, and who have studied the various phases of thought current in large cities, that the influence of a purely secular education, such as is given in government colleges, tends to utter atheism."

The Indian Mirror, a native paper, expresses this opinion: "We believe we are correct in saying that there is a pretty strong feeling amongst the more thoughtful and earnest portion of our educated countrymen against the materializing tendencies of the system of education pursued in government schools and colleges. Experience has fully attested the evil effects of the system, and one has only to refer to the large number of graduates and undergraduates of our university in order to be convinced. It is a

notorious fact that young men fresh from college impudently parade their materialism and infidelity before their half educated comrades, and pooh-pooh the sacred truths of religion and morality. Nothing is more disgusting than the effrontery and conceit with which our B. A.'s and M. A.'s scoff at God, immortality and conscience."

Another writer tells us: "It is often remarked by Hindus, 'A secular system of education has been the bane of the country. The present skepticism and infidelity are the result. The hope of India is in education and in education that must be religious. Many of us would like to see the Bible in government schools and colleges rather than no religious book at all.'"

We have this testimony from Rev. Gilbert Karney, secretary of the Church of India. England Zenana Missionary Society: "A Hindu judge, a strict Brahman, addressed my colleague in this way, 'Sir, what are you thinking of in your educational matters? Our young men go from hence to the university; they come away detached in many cases from their old religious systems, recognizing no law, human or divine; and now you are taking up in the same way the education of the women; what can you be thinking of? Have you English people contemplated what the result will be if our young women and girls are thus detached from all the sanctions and usages of their old life, and left

without anything to take their place? *Tell the people of England that it must not be.*''

Whatever tends to diminish a sense of accountability to a moral Governor of the universe tends to a corruption of morals and to crime. Prof. Goldwin Smith tells us that "there is no question that the undermining of faith has an intimate connection with lawlessness, a fact which lays a grave practical responsibility on those engaged in this destructive work."

It is impossible to show how far our secular education has led to the demoralization of students. The extreme sensitiveness of teachers in state institutions, to the charge that these schools are unsafe places for parents to educate their children, is a tacit admission that there is truth in the charge. Some English writer remarks: "No man was ever written down who did not write himself down." These charges are either true or false; if true all the labored defences that can be written will not change the facts; if they are false, no defense is needed. It is doubtful whether any literary institution was ever more grossly maligned than Oberlin was at an early day. Even influential religious papers eagerly published everything that came to hand derogatory to it. Religious bodies passed resolutions warning people against it. Sometimes the attention of Mr. Finney was called to these attacks and he was urged to reply to them, but his answer was

in the language of Nehemiah to Sanballat: "I am doing a great work so that I cannot come down." Thus the slanders were unanswered. In twenty-five years the college had lived them down. Our great state universities have been in existence twenty-five to fifty years, long enough to have lived down these slanders, if such they be, once or twice over.

The census of 1890 shows that crime is increasing more rapidly than population in the United States. Whoever reads the daily papers will be convinced that the crime in the country is appalling. It is not confined to the illiterate and lower strata of society, but we find men of fine talents, education and social position engaged in election frauds, in the wrecking of banks and railroads, and in crimes of every kind.

Christianity is the best remedy for the corruption of morals that the world has seen. In our educational system religious instruction is left to the whims of teachers and patrons in every district. For a while no evil results were apparent, but the lapse of time reveals the fact that the omission means disaster to the state. What Principal Fairburn, of Oxford, England, said recently of that country is true of the United States; "It is the people that now rule, and unless God live in and rule through the people, the end of all our

The Remedy
for Corruption
of Morals.

struggles, the good of all our boasted progress, will be chaos."

We do not wish to destroy or impair our present system of education, but to improve it. Let us retain all its excellences, and remedy its defects so that it may better serve the public.

Improvement
not Destruction
of our System
Desired.

POINTS OF AGREEMENT BETWEEN OUR BEST EDUCATORS.

There is a general consensus of opinion :—

1. That the education of all the youth in the land is a work so vast and important that it cannot safely be left to parents or churches or other benevolent persons.
2. That the State is benefitted by the education of all the people and so should bear a part of the expense.
3. That religious and moral instruction are imperatively demanded if we would have good citizens.
4. That our public schools should not molest the religious belief of any man.
5. That state institutions are here to stay.

THE PROBLEM.

How can we provide adequate religious and moral instruction, without state support, and without oppressing anyone on account of his religious belief?

There is an unfilled gap in our present system of education. At the semi-centennial of the University of Michigan, Principal Sill, of the Michigan State Normal School, said in his address : " It is a fact which deeply concerns the future of the university, and one to which its friends ought to give the most serious attention, that the union and the high schools have never yet, even to this day, covered the ground that rightfully belongs to the domain of secondary instruction ; there is still open and unoccupied, space between the upper limit of high school preparation and the lower boundary of legitimate university work. Careful observers of our educational system, and all readers of the annual reports of the president of the university, are familiar with this weakest point in that system, though the casual observer sees nothing amiss. * * * There is apparent continuity, but only because the university, unwillingly but under compulsion by the exigences of the case, fills the interval by undertaking and doing more than a year of mere preparatory work. There ought to be devised some means of relief. This institution ought to be allowed to attend solely to the great work which strictly and fairly belongs to it. The problem is not by any means a new one. It has been earnestly considered in the past, but the advancing wisdom of fifty years has not as yet wrought out an accepted solution."

Professor Frieze in his report to the regents of

the University of Michigan in 1880, says : " Our universities have given their strength chiefly to the work of secondary instead of the higher education. How to make the needed transformation from this almost purely gymnasial work to that of the university proper has been for some years the problem before the minds of university men. * * * Our faculty should as soon as possible, cease to spend all their time and strength on that which ought to be the work of the high schools ; thus compelling our most ambitious students to resort to foreign universities to obtain their higher education."

President C. K. Adams, now of the University of Wisconsin, in an article in *The Forum* for February, 1891, laments the necessity laid upon universities to do so much work that properly belongs to colleges.

The *Christian Union* of August 22, 1891, says editorially : " The attempt to do both college and university work under the same roof is in our judgment, a mistake."

Here then, by the confession of all parties, is a second and serious defect in our present scheme of education.

A RE-ADJUSTMENT—HOW MADE.

The churches are abundantly able and willing to fill this gap in our educational system, and to furnish while doing it the religious and moral instruction the students need to make them good citizens. A system of education framed to go

hand in hand with a state church, does not meet the wants of a people that utterly discard a state church, and every year the misfit becomes more apparent. We can see no good reason why the universities should not confine themselves to legitimate university work, no reason why they should come into competition with the Christian colleges and so largely duplicate their work, no reason why people should be taxed for the support of academic and collegiate education when the churches are ready to furnish it without charge to the state. The Christian academies and colleges can do what state institutions can never do ; they can place religious instruction among the required studies. This will not oppress anyone. Those who reject Christianity can establish academies and colleges where moral instruction can be imparted without the aid of Christianity. The remission to the churches of collegiate and academic education will enable the universities to enter at once upon a higher grade of work. It will relieve the people from the taxation incident to furnishing such education, will supply the churches with Christian ministers and laymen, the state with better citizens. This plan is in entire harmony with the American idea of complete separation of church and state.

The drift of public sentiment both east and west, tends to such an educational re-adjustment. A letter to the writer from President Hyde of Bowdoin college says: "I do not find that the

high school develops as high a degree of intellectual, moral and religious earnestness as the academy. The tide in this section is turning back in favor of the old academies." A similar letter from the venerable Professor Tyler of Amherst says: "In my opinion the popular sentiment of educators in New England is now turning more toward academies than it did twenty-five years ago."

Of late years there has been a rapid development of interest in the founding and support of Christian colleges and academies in the new states. They are rapidly springing up side by side with high schools and universities. The action of the General Assembly of the Presbyterian church in the United States, ten years ago, by which a "Board of Aid" was created for the express purpose of founding and fostering Christian colleges and academies in the new states, indicates the drift of sentiment in that large, intelligent and influential body of Christians.

The re-adjustment of which we have spoken, will not be brought about by legislation or revolution, but will come gradually. The secular character of our state system of education is becoming more apparent and its defects more clearly seen. Money is more freely given for the equipment and endowment of Christian colleges and academies; parents and teachers find that young people educated in schools that furnish thorough religious instruction make better citizens than

those educated in purely secular schools ; hence the Christian institutions will be more liberally patronized by those desiring a college education and the universities will devote themselves to legitimate university work.

THE CHOICE.

The question submitted to us is this ; shall we Christians be content with a system of education that will speedily furnish fine buildings and apparatus but never furnish the young people religious and moral instruction, or shall we adopt a system that will give religious and moral instruction, and a little later furnish capacious buildings and abundant apparatus? We must make our choice.

THE DUTY OF CHRISTIANS.

The followers of Christ are commanded to disciple all nations. The churches in all ages have found Christian schools most valuable aids in this work. State schools have neither part nor lot in it. An increase of Christian influences in education is the demand of the hour.

It is the plain duty of Christians to establish, foster and support institutions of learning in which such thorough Biblical instruction shall be given as will satisfy the intellectual wants of our most scholarly young people, and thus not only furnish educated ministers for our churches, but also intelligent laymen who will be pillars in the churches and ready to coöperate with their pastors in efforts for the spread of the gospel.

HOW CHRISTIAN SCHOOLS CAN BE FOSTERED.

Parents will promote their own happiness, the prosperity of their children, the growth of the church and the welfare of the state by educating their children in schools where thorough religious instruction is given.

People of wealth can found and endow academies which shall make a specialty of fitting students for college, and also furnishing under Christian influences a few years of schooling to the young people who wish something better than the common schools afford, and whose wants are not met by the graded and high schools.

It is well for the rich while living, to build halls for colleges, endow professorships in them and to furnish cabinets, libraries and apparatus for them ; thus they are sure that their money reaches its destination, and no imperfection in a will can defeat their purpose.

In case one wishes to aid a college but needs the income from his money while he lives, he can pass it over to the college and take its obligation to pay him a moderate rate of interest during his life. This is a favorite method for those who feel the infirmities of age stealing upon them. It has these advantages : It saves the donor all care and anxiety in regard to investing funds ; the money does not

lie idle several weeks waiting for investment ; it passes into the endowment fund of the college and so is exempt from taxation. History shows that institutions of learning are more stable than are the governments under which they live ; hence their obligations are good.

There are men of wealth who wish to give largely for Christian education, but
Testamentary. their property is in such shape that it will require several years to convert it into funds available for college endowments. In such case it can be placed in a carefully drawn will, either specifying a definite sum or making the college a residuary legatee.

He who has given millions to Chicago University still lives. Should he see fit to
A Golden Opportunity. endow in it a chair of Biblical Instruction, and make the taking of this study and the attendance upon church and chapel exercises an imperative condition of receiving a degree from the University, he would enshrine it in the confidence and affections of Christians to an extent impossible to any state institution.

WHAT IS LOST WHEN SCHOOLS LOSE THE BIBLE.

What shall we think of a system of education that studiously omits from its prescribed courses the one book that has had a mightier influence than any other upon the literature and thought of the world ?

That veteran journalist, C. A. Dana, of the *New York Sun*, in a lecture on Journalism

delivered to students, says: "There are some books that are absolutely indispensable to the kind of education that we are contemplating: and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility—of professional preparation—and professional use for a journalist. There is perhaps no book whose style is more suggestive, and more instructive—from which you may learn more directly that sublime simplicity, which never exaggerates, which recounts the greatest events, with solemnity of course, but without sentimentality, or affectation; none which you open with such confidence, and lay down with such reverence; there is no book like the Bible. When you get into a controversy, and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the right principle for you—which pleads for a policy, for a cause—so much as the right passage of Holy Scripture?"

Dr. Francis Lieber says: "Christianity has colored all our literature, and all our institutions; has modified or dictated so many of our laws, that no one ignorant of those sacred writings can be called liberally educated."

The literature of Christendom is saturated with

the Bible. Blackstone studied it diligently while compiling his commentaries. But for it Milton never would have written *Paradise Lost*, nor Dante his *Inferno* ; but for it the most sublime hymns and poetry in our language would never have existed. Think of the numberless commentaries, and theological treatises to which it has given birth, of the mighty mental stimulus it has given the race. It has promoted scholarship by leading men to study the ancient languages that they might be able to read its truths in the original and to render them into other tongues. It has been translated into three hundred languages. No other book has been rendered into so many. There is scarcely a volume in our libraries that has not absorbed its words and sentiments. It has led to the foundation of thousands of schools where millions of young people have been educated. It has done more than any other book to stimulate building enterprises. To its inspiration we are indebted for some of the finest specimens of architecture. It has touched the hearts and purses of rich and poor to pour out their treasures for the erection of magnificent cathedrals and churches, school buildings and hospitals.

The masterpieces of the great painters are illustrations of incidents in Bible story. The great musical composers have drawn from the Bible, themes for some of the sublimest music, the great oratorios of *Elijah*, of *Jephtha*, of the *Messiah*, of the *Creation*, and of the *Judgment*

More than any other book it has ministered comfort to saints in dying hours. It has brought hope to the sorrowing and bereaved. It has led talented and refined men and women to the city slums to labor for poor and sin-stricken ones. It has led finely educated men and women to take their lives in their hands and go to the most degraded cannibals in remote parts of the earth to lead them to a better life. Wherever the open Bible has gone it has elevated above all others the nations that have received it. Yet this book that has had a mightier influence than any other upon the affairs of men has no place in the education which the state provides. The state sends out young men embellished with an "A.B." to whom it has given no instruction in this greatest and best of all books !

Will the immediate possession of fine buildings, libraries and laboratories compensate the nation for the perpetual loss of this grand book and its moral influence in the education of the rising generation ?

APPENDIX.

THE RATIO OF COLLEGES AND THEOLOGICAL TO POPULATION in several states according to the census of 1890, and the report of the Commissioner of Education for the years 1888 and 1889, and the catalogs of thirty-six theological seminaries. Catholic colleges are included, but not colleges for women. The students are credited to the states in which the colleges are located at which they were graduated. None but graduates are counted and no Catholic students.

STATES.	NO. OF COLLEGES.	POPULATION	RATIO TO POPULATION.	RANK	STUDENTS.	RATIO TO POPULATION.	RANK
Maine.....	3	661,066	One to Every 220,332	13	25	One Stud't to 24,428	7
New Hampshire.....	1	376,530	" " 376,530	18	24	" " 15,688	3
Vermont.....	2	382,422	" " 166,211	9	13	" " 25,570	6
Massachusetts.....	7	2,238,943	" " 319,849	16	144	" " 15,548	3
Rhode Island.....	1	345,500	" " 345,500	17	21	" " 16,452	4
Connecticut.....	3	746,253	" " 248,752	14	65	" " 11,481	10
New York.....	19	5,997,853	" " 315,676	15	200	" " 29,989	10
Pennsylvania.....	26	6,258,014	" " 202,231	11	166	" " 32,862	5
Ohio.....	35	3,672,316	" " 104,923	4	166	" " 22,122	5
Indiana.....	14	2,192,404	" " 156,600	7	35	" " 62,382	10
Illinois.....	26	3,826,351	" " 147,167	5	70	" " 54,662	12
Michigan.....	10	2,093,889	" " 209,388	12	77	" " 27,193	12
Minnesota.....	8	1,301,826	" " 162,728	8	27	" " 48,716	7
Wisconsin.....	9	1,686,880	" " 187,431	10	23	" " 73,342	6
Iowa.....	21	1,911,896	" " 91,042	2	71	" " 26,928	8
Kansas.....	15	1,427,066	" " 95,136	3	22	" " 64,868	14
Nebraska.....	7	1,058,910	" " 151,272	6	15	" " 70,594	13
Dakotas.....	6	511,527	" " 85,254	1	4	" " 127,882	15

It will be observed that the new states are better supplied with colleges in proportion to their population than are the old ones, but it must be remembered that the new states were in frontier times and have about as many colleges as they will afford space for. The population of the new states is very much less than that of the old ones. But it should be noticed that the new states are settled by young men and women and their children are still small, the people too are poor and living in sod houses and shanties. Ohio and Iowa are popularly supposed to have overdone the college business, yet in proportion to their population they are furnishing a large number of Theological students.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing data, including digital databases and physical filing systems. It also mentions the need for regular audits and reviews to ensure the integrity of the information.

2. The second section focuses on the role of communication in achieving organizational goals. It highlights the importance of clear and concise communication channels, both internally and externally. The text suggests implementing regular meetings and reports to keep all stakeholders informed and aligned. It also discusses the benefits of open communication and how it can foster a collaborative work environment. The section concludes by emphasizing the need for effective conflict resolution strategies to maintain harmony within the team.

3. The third part of the document addresses the challenges of managing resources efficiently. It provides a detailed analysis of common resource allocation issues and offers practical solutions to optimize the use of available assets. The text discusses the importance of prioritizing tasks and projects based on their strategic value and urgency. It also touches upon the need for flexibility in resource management to adapt to changing circumstances. The section ends with a call to action, encouraging the implementation of the discussed strategies to improve overall resource efficiency.